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THE CHOYCE OF IEVVELS.

By *Lodowik Lloid* Esquier.



C. 2170.

LONDON
Printed by Thomas Purfoot.
1607.



MVSEVM
BRITAN
NICVM

TO ANNA QVEENE OF GRET BRITAN HEALTH

Terpſichore comes with *Clio* in hand, to iudge with graces three,
Of one ſuch like *Lucina* ſayd, the Sunne did ſeldome ſee.

As ſhe that ſuckt *Melliſſaes* milke, fed on *Sibillas* breſt,
Nurſt with ſweet *Ambroſias* meat, with heuenly *Nectar* dreſt.
Now comes *Vrania* on meſſage ſent, from ſtates of greateſt fame,
Aurora like deſcends from skie to enrowle on earth her name.

Queene *Pallas* ſayd, her name in Court ſhould be *Panſophia* ſtal'd,
Venus ſmiling wiſht her name, might be *Panphila* cal'd.
Euer *Iuno* ſadly ſayd, her name muſt *Pandora* be,
Each Nymph, each *Muſe*, each grace agreed, *Pandora* ſhould be ſhe.
Now ſits ſhee on *Mynerua* ſeat, where all *Cytherides* gree,
Euterpe ſhold to *Cynthia* ſay, crowne this Queen with Crownes three.

On forth *Eudora* ſaid, and ſend *Medeas* golden fleece,
Fates all agreed *Palladium* ſhould, to *Britane* come from *Greece*.

Great thrice gracious grac't ſhee is, where graces three do tend,
Right happie thrice & thrice Queen, where kingdoms three do bend.
Erato charged *Iris* ſtreight, on knee to *Euribia* bend,
That ſoone *Euribia* from *Samos* ſhould, her crowne and ſcepter ſend.

Bellona arm'd with ſword and ſhield: *Eumenides* ſtands in place,
Rhamnuſia ſhall reuenge on thoſe, that ſeeks this Queenes diſgrace.
In ſtrength from *Delos Diana* comes with bowe and quiuer bend.
The Troiane Ladies from *Ida* did, the goulden apple ſend.
Amaruſia comes with *Peplon* on, her chore *Calliope* eals,
Now *Daphnes* comes with lawrell crownes to crowne her Ladies all.

Her bowers the *Dryads* build vp braue, and theſe the *Oreads* decke,
Each Nymph with flowers & poeſies ſweet attend *Pandoras* check.
Arabien Ladies with *Saba* came, with myrrh and *Caſſia* ſweet,
Like *Libanon* all theſe Ladies ſmell, which comes our Queen to greet.
Triton ſound the Trumpet out, make worlds her fame to know,
Heauens haue their ſtarres of ſtates, ſome ſuch on earth be ſo.

TO THE MOST NOble and vertuous Queene Anne, by the grace of God, Queene of Great Britaine, Fraunce, and Ireland, &c.



Lea and *Rachel*, (most Noble Queene) left and forsooke their Countrey *Mesopotamia*, to come to *Israell*, to bee the mother of the twelue Tribes of *Israell*. *Ruth* the Moabite, came from *Moab* to *Iudah*, to be the mother of many great and godly kings in *Iudah*. Your Maiestie descending from many Kings and Princes, came from *Denmarke* to *Scotland*, from *Scotland* to *England*, to be the mother of many Kings and Princes, in great *Britane*.

Thus wee are bound to the prouidence of God, by whom Kings do raigne, and Kingdomes are supported, and that by Gods good and gracious means in women, as by *Thermutis Pharoes* daughter to saue *Moses* in *Nylus*; to bring the Children of *Israell* out of *Egipt*, by king *Tharbus* daughter of *Ethiops*; to yeild the Citie *Saba*, and thereby the victorie to the Hebrew Armie; thus heathen women by God are appointed to serue *Israell* at neede.

How much more is *Esther* famous for her great victory ouer the Persians. *Iudith* by cutting off *Holofernus* head was in *Bethulia* both for euer famous: noble stratagems of women. But your Maiestie by putting your

your Highnes helping hand to pare their feet leſſer, their eares ſhorter, their eyes out, and their monſtrous heads off, that can come and goe, that can ſee and heare from *Rome*, from *Rhemes*, from *Spaine* to *Great Britaine*, ſuch victories ſhold haue double tryumphes, the one in earth, the other in heauen.

Whē *Rachels* Image was buried by *Sychē*, *Iſrael* began to flouriſh; then *Debora* a woman, within a while after became a Iudge in *Iſrael* for 40 yeres in mount *Ephraim*: when *Maachas* idoll *Priapus*, was buried and aſhes throwne to *Cædron*, then *Iudah* proſpered, and *Hulda* a woman dwelling in *Hieruſalem*, to whome *Ioſias* ſent to know how to ſerue the Lord, and to be inſtructed by a woman, to purifie *Iudah* from Images and Idols.

God raiſed wiſe, godly, and vertuous women in all countreys to feare him, & to feed his ſeruants; a woman in *Sarepta* to feed *Elias*, a Sanamite woman to lodge *Elizeus*, to a woman of *Samaria* Chriſt asked drinke, & confeſſed himſelfe to be the Meſſias.

Since Chriſt was ſo conuerſant with womē, that to women Chriſt ſpake his laſt ſpeach before his death, & after his death he firſt appeared to women, I wiſh ſome women ſhould haue Chriſt in their hearts in *Great Britane*, as *Anna* had in her armes in *Hieruſalem*, to pray to him and not to Saints, to worſhip Chriſt in the Church, and not Idols and Images in Cloſets and Galleries: then did *Iudah* proſper, then did *Iſraell* floriſh, and then ſhall *Great Britane* bee happie.

Your Maieſties moſt bounden and dutifull ſeruant.

LODOVVIK LLOID.

To the moſt noble and vertuous Prince *Chriſtianus* King of *Denmarke*, &c. *Lodowik Lloids* moſt humble Gratulation at his comming to great *Britane*.

WHo can paſſe in ſilence (*moſt noble Prince*) the ioyes and triumphes of theſe Halcyons daves, wherein Chriſtianus *King of* Denmarke, leauing his Kingdome, his Queen, his Court, forſaking his imperiall Sceptor and his Subiects, renouncing all princely dignities, as a Prince that had his ſoule diuided betweene Great Britane and Denmarke, eſteeming more the one halfe in Britane, than the whole in Denmarke.

O loue! excelling all loue, and that in a King, which the heauens cannot ſubdue, the earth forget, nor fortune ouerthrowe; of whoſe eternall fame, fame dare not lye.

Let Maro ceaſe to commend his Troiane Aeneas: let Homer bluſh to aduance the greatneſſe of Achilles, which diſguiſed himſelfe like a woman, leſt hee ſhould goe from Greece to Phrygia. Let Greece not name Vliſſes to faine madneſſe, leſt he ſhould depart from Ithaca, and his wife Penelope to Ilion.

But Chriſtianus *King of* Denmarke, whom neither mother, Queen, Crownes, or Kingdome, could keepe him from great Britan: where his Maieſtie may of right more reioyce of his princely Progenie, than King Philip of Hercules ſtocke in Macedonia, or Auguſtus Cæſar of gens Iulia in Rome, ſith the line of Hercules expired in Alexander, and the ſtemme of Aeneas in the Emperour Nero, ſo that Romanes now may ſay, Fuimus Troes; and Macedonians ſay, Fuimus Herculani.

But Great Britane was then neuer ſo great vnder Brutus the firſt King, as nowe vnder Iames the ſecond

King,

King, whose continuance well nye three thousand yeres, is now againe like the Eagle renewed and reuiued, to be by Gods goodnesse continued as long by the second Brutus, *that babes in cradles may say,* Iubilate Britanni.

Much beholden we are to God, if we forget not God, and great cause haue we to loue, and to honour his Highnesse in great Britane: *if we looke but vnto the greatnesse of his loue to* England *in Queen* Elizabeths *time, and now with greater at this present to King* Iames, *if we should be deafe, and not heare of it, or be dumbe, and not speak of it, heauen and earth would accuse vs of too much ingratitude, wood and stones should condemne vs of too much forgetfulnesse.*

Sith neither Syracusa, *with their conuoyes and prouision to the Romanes at* Thrasymenum, *neither* Tyre *nor* Sydon, *with their Cedars of* Lybanon *to* Ierusalem, *were so forward as* Denmark *was of late to* England, *but as* Masinissa *sayd of the Romanes, that there was one kind of people vpon the earth, the people of* Rome, *and among that one people one* Scipio, *to whom he fully deuoted himselfe, as one whose soule rested in* Scipioes *bodie: the like sayd* Hyra *King of* Tyre, *of* Salomon *King of* Israel.

But neither Hyra *with his Sydonians, was more grateful to* Salomon *King of Israel, nor* Masinissa *with his Numidians more louing to* Scipio *the Romane Consul, than* Christianus *King of Denmarke, was to* Iames *King of great* Britane, *whom neither heauens, earth, nor seas, neither Kingdomes nor Court, could keepe that louing King from his loue, to come from* Denmark *as a crowned starre of the North, to shine in* England, *and to come to celebrate and to renew the name of great* Britane, *to see the Queene his Sister, his Nephew, and the rest of the Kings children, the sound and sacred anchor of three Kingdomes.*

O loue immortall! not to be wayed in ballance, not with measure to be measured, not knitted with Gordius *knot to be cut by* Alexanders *sword, neither with* Hercules *knot to be vnknitted by* Phœbus, *sith all prophane Histories cannot allow but eight onely of the like loue, but not eight Kings, most seldome two. For to see a King out of his kingdome, is as strange, as to see the Sunne out of the skie.*

Let England *bee of equall loue with* Denmarke, *sith loue is recompensed with loue, iustly weyed in equall ballance, not with* Philips *siluer swords in* Greece, *not with* Artaxerxes *golden Archers in* Persia, *but with* Pythagoras *weapons, one minde, one heart, and one soule, perpetuall weapons, the triumphes thereof haue their euerlasting tropheis.*

Among such, what needs such leagues, and couenants to dippe our weapons in blood, as the Scythians did? or die our clothes in blood, as the Armenians did? or to drinke blood out of our armes, as the Medians and Lydians did?

Sith the league betweene great Britane *and* Denmarke *is consecrated with inward blood of mutuall hearts, and confirmed with the entrals and bowels of naturall Parents, that two Sunnes may be sooner found to agree in the skie, than these two Kings to disagree on earth.*

This God hath appointed, nature confirmed, fates allowed, and fortune thereto agreed.

Hence grow the cause of our publicke Iubilies, and crowned feasts, our dayly tropheis, and perpetuall triumphes: that as the Romans loued and agreed with the Sabins, yeelding thanks to their God in the Feast Consualia: *so the Britanes with the Danes, yeelding thanks to their God* Iehouah *in their Feasts* Scænopegia.

The Choyse of Fewels.

THE Empire of Women, and Courts of Queenes, euen frõ *Semiramis* time, haue gouerned countries and kingdomes, ſubdued Realmes, ruled States, and brought vnder their obeyſance both Kings and kingdomes; as alſo before *Semiramis* time it may ſeeme probable, for that *Aſia* the greateſt part of the world was named *Aſia* by a Queene of that name which then dwelt in *Aſia*, whoſe fame continued vntill *Semiramis* the ſecond Empreſſe, whoſe martiall exploytes and gouernment, hath been ſuch (if authorities may ſerue) as neither *Alexander* the great could exceede in magnanimitie, nor *Cyrus* in victories, nor *Xerxes* in multitude of ſouldiers.

Aſia builded by a woman of that name.

Semiramis the ſecond Empreſſe of Aſia.

Wee leaue the Court of *Sardanapalus* King of *Assiria*, who during his life, exceeded in all effeminate wantõneſſe, hauing his Court full of ſuch Iewels, as he was wont to ſit amongſt them in womans apparell, among ſuch light and ſhameleſſe women where women were in mens apparell, and men in womens apparell, of which I will omit to ſpeake; But I will begin with thoſe women that were ſpeciall Iewels appointed not only to ſaue his people, but to ſaue kingdomes and countryes, not only among chriſtians, but among Heathens and Pagans.

DEBORA *a Iudge in* Iſarell.

DEBORA, a woman which dwelt in Mount *Ephraim*, and iudged *Iſrael* fourty yeares, vanquiſhed the Chananites, and ſlue *Siſera*.

HVLDAH *a Propheteſſe in* Ieruſalem.

HVLDAH, a Propheteſſe which dwelt in *Ieruſalem*, to whome king *Ioſias* after the law booke was found, ſent for Councell to know how and what way God might be pleaſed with *Iſraell*.

Who knoweth not, but *Rebecca* by God appoynted, councelled her ſonne *Iacob* to flee from his brother *Eſau* to *Meſopotamia*, where God appoynted ſuch two Iewels for him, as made him the father of the 12 Tribes of *Iſraell*, in whome he and his poſteritie was bleſſed by the ſeede of LEA, a woman?

IOSEPH *ſold to* Egipt *by his brethren.*

IOSEPH, a man ſent by God to *Egipt*, (though ſold by his brethren) where the like Iewell was appoynted him, to weete *Aſſanetha* an Egiptian, the mother of *Manaſſes* and *Ephraim*, two adopted

ted Tribes in *Israell*, by whome (during *Iosephs* life) the *Hebrews* were Lords of the land of *Goshen*, and free from their bondage in *Egipt*.

THERMVTIS *the daughter of* Pharo *K. of* Egipt.

Was not THERMVTIS the Kings daughter of *Egipt*, a Iewell appointed to saue *Moses* from drowning in *Nilus*, to name him *Moses*, to bring him vpp as her sonne adoptiue to possesse the Crowne in spight of their Priests of *Memphis*?

ESTER *rare and zeale for the Iewes.*

ESTHER an *Hebrew* maide, maried to *Ahashuerosh* the great King of *Persia*, a Iewell of God not only appointed to saue *Mardocheus* her vncle, but all the Iewes her country-men within an hundred seauen and twenty Prouinces, with the daunger of her owne life, and the destruction of Seauenty and fiue thousand *Persians*, and the hanging of *Haman*, and his ten sonnes.

The bold and rare attempt of Iudith *a woman.*

In *Bethulia* a woman widdow ventured more then any man, either *Cyrus*, *Alexander*, or *Cæsar* in their owne persons, as shee did, who brought *Holofernes* head in a bagge through the *Assirian* campe to *Bethulia*, whereby the whole *Assirian* army was ouerthrowne. A famous victorie for a woman to be recorded for the fame of women.

Obserue therefore, how God chiefly by women, in all countries saued and defended his people: In *Mesopotamia*, by *Labans* daughters, *Lea* & *Rachell*. In *Egipt*, by THERMVTIS King *Pharoes* daughter. In *Ethiopia*, by *Tharbis* the King of *Ethiops* daughter, whom *Moses* maried and made her a christian, whome *Pharaoh* and the Priests of

Egipt gaue him to th'end to slay him; as *Saul* sent *Dauid* to the *Philistians* for the like purpose. In *Persia* by ESTHER King *Ahashueroth* wife. In *Bethulia* by *Iudith* a widdow, these were peculier women by God appoynted.

What should wee seeke prooses far off, when we haue examples at home. Had we not in *England*, such a Iewell as combined *Fraunce* vnto *England*? And another Iewell that brought *Scotland* vnto *England*, being two women?

England, Scotland, & Fraunce, *combined by women.*

Had we not such a Iewell of a woman in *England*, after tenne terrible battels wherein there were a Hundred Knights and Barons slayne, tenne Princes and Dukes destroyed, and one Hundred thousand Englishmen slayne in the field between the houses of *Lancaster* and *Yorke*, a woman being the onely cause of a perpetuall League betweene both houses? And euen at this present wee enioye such a Iewell, that will blesse *Brittane*, both with Tribes and Kings, as *Lea* and *Ruth* did *Israell*.

Kingdomes & Realmes, combined in a League by women.

This onely shall suffice, that kingdomes and Realmes are combined and ioyned together in perpetuall League of amity by women generally. And sithence in the seed of a woman all the people of God are blessed, I neede not to name the virgin *Mary*, whose wombe was blessed that bare him, and her paps that gaue him sucke; Nor make mencion of such women long before *Mary*, of whome lineally Christ descended, as *Lea*,

and

and *Rachell* the wiues of *Iacob*, the mother of the Tribes of *Israell*, of whome the Lyon of *Iudah*, and the ſtarre of *Iacob* deſcended. *Ruth* the Moabite the wife of *Booz*, the mother of *Obed*, the father of *Iſai*, the father of *Dauid*, of whome came the Kng of Kings. Ruth *the Moabite.*

How much more then were godly and vertuous women bleſſed by Angells, by Prophets magnified, and by Kings and Princes reuerẽced? *Iaell* the wife of *Aber* the Kenite ſhalbe bleſſed ſayd the Angell, for ſhee ſlue *Siſera* King Iabins Generall; And the victory of *Israell* was obtained by a woman, as DEBORA ſayd to the ſame of women: Did not *Oſias* the Gouernor of *Bethulia* and of the army of *Israell*, bleſſe *Iudith?* And ſo *Achior* bleſſed her, ſaying bleſſed art thou of thy God in all the Tabernacles of *Iacob*. Iael *that ſlue* Siſera. *The prayſe of* Iudith.

Tu gloria Ieruſalem, Tu lætitia Iſraell.

Aſmuch and more might be ſpoken of Queene *Eſther*.

But to ſpeake in particular of women, it were infinite. I ſhoud but weary the Reader to runne throughout the old and new Teſtament, with the due prayſe and commendacions of ſuch Iewels as are fit to attend in Courts of Princes: As of the woman of *Bahurim* by hiding *Dauids* ſeruants, ſhee ſaued their liues from *Abſalon*, who made ſearch to deſtroy the King his father; ſhee onely thereby ſaued her ſelfe, the Citie, and all the Citizens. *The woman of* Bahurim *cõmended.*

RAHAB *the like woman in* Iericho.

So RAHAB in *Iericho* hid the Messengers of *Ioshua*, whereby she saued not onely them, but also her selfe, her family, and all the friends that she called to her house, at the destruction of *Iericho*.

The *Sunamites* wife for her pitie & compasion of the Prophet *Elizeus*, to make him a chamber in the house, to feed him being the man of God.

The widdow of Sarepta.

The Widdow of *Sarepta* entertained *Elias* with all the wealth she had, which was a handfull of flowre, a little cruise full of Oyle. See a woman was appointed to feed *Elias*; & a woman to make a chamber to welcome *Elizeus* in.

Such Iewels are to be entertained in Courts of Kings who are alwaies readie for good and godly suits; and not with *Moloch* his reaching hand, and his *Camorims* Priests; nor with *Iudas* with open hands to take what they will.

Moloch.

The praise of wise women.

Againe to speake of wise and discreet women, who could be wiser than ABIGAIL *Nabals* wife, who by her wisedome so intreated *Dauid*, that she saued her husbands life, and after became Queene in Israell, euen king *Dauids* wife?

Sebaes *head the Traytor.*

The woman of *Abella*, who with her wisedome councelled with the chiefe Magistrates of *Abella*, and brought *Sebaes* head the Traitor, and threw it ouer the wall to *Ioab*; when neither *Ioab* offered peace, nor the Magistrates of *Abella* sought peace, yet she saued the Towne, and the Armie of *Israel* from much slaughter.

I will therefore conclude with an Epilogue of the

the new Testament, of women that farre excelled men in faith, in constancie, and in seruice of the Lord. I will omit to speake of *Marie Magdalen*, *Ioanna* the wife of *Chusa*, *Herods* Steward, of *Susanna*, with many other such women, which ministred to the Lord, as he trauailed to preach. I need not make mention of *Anna*, who prophesied of Christ to the people, receiuing Christ in her armes at *Ierusalem*, confessed (as *Simeon* did) the redemption of *Israel*; but euen of *Pilates* wife, whē all men cried, *Crucifige*, to crucifie Christ, yet this only womā endeuored to perswade her husband *Pilate*, to wash his hands frō such a wicked fact, affirming he was a just and a godly man.

Women more zealous than men.

Pilates *wife*

I seldome read of such faith in a man, as of the woman, who desired but to touch the hem of Christs garment, and to be healed thereby, as she confessed, to whom Christ said, her faith had made her whole.

Now hauing heard, that as women ministred vnto Christ in his preaching, so women followed him to his death, and also attended him to his graue; and more women were at Christs death, than men; and as it seemed wept more bitterly, than those fewe men that were there.

More women followed Christ, than men.

No doubt *Iohn* the Euangelist wept, *Ioseph* of *Arymathia*, and *Nichodemus* wept and a few others wept, of whose weeping Christ took no notice; but to the women who were many & wept much, the Lord spake, saying, *why weepe ye for me,*

yee

yee daughters of Syon? with much compasion he pittied the women, who much lamented his death: and after his death, Christ first appeared to women, when the Apostles fled, forlooke, and denyed him.

Christ first appeared to women after his resurrection.

I know most men doubted of Christ his resurrection, yea the Apostles, whome the Lord reprehended for their incredulity, because they would not beleeue *Mary Magdalen* to whome the Lord first appeared; neither would the Apostles beleeue the other women, whome the Angell sent to tell them that the Lord was risen, and went before them into *Galilie*.

The Apostles incredulous of the resurrection of Christ.

Marke how the Lord spake to women his last words at his death, and likewise appeared twice to women after his death, before he appeared to his Apostles.

Christ appeared twise to women after his death, before he appeared to his Apostles.

If you reade prophane histories, you shall find *Asia* first christened by a woman so named. And *Europe* by the name of a woman called *Europa Agenors* daughter King of *Phœnicia*. *Scithia* of a woman that sprang out of the earth, and named her sonne *Scytha*. The Romans might better brag of *Rhea* a woman, a vestall virgin well knowen, (the Mother of *Romulus*) than of *Romulus* whose Father was not knowen; or of a farre more ancient woman named *Roma*.

The Romans brag of Rhea.

The Greeks might better bragge of *Helena* a woman, and not as they would haue it of *Hellas* a man: *Helena* made Greeks then vnknowen, to be

The Greeks named of Helena *a woman, ra-*

knowen

knowne; she was the woman that was the whetstone of *Greece*, by this woman the Greekes became first famous. But we leaue *Asia*, *Europe*, *Phrygia*, *Greece*, *Scythia*, and *Rome*; if we omit the fame of women in these, what should I recite Prouinces and Isles, Cities and Townes named after the name of women? as *Rhodes*, *Corcyra*, *Salamina*, *Ægina*, & of many more which *Diodorus* writes of, to whome I referre you.

rather than of Hellas *a man.*

Many Iſles named after the name women.

And as the most part of the earth is Christened and named by women, so also the most part of the starres are constellated with women, not onely with the names of women, but with the forme, shape, and figure of women, of which I wish you conferre with that Astronomer *Astratus*, who filled the starres of women: considering there be but a thousand and twenty starres names knowne, I thinke the most part are figured and named after the names of women.

The moſt part of the ſtarres are figured by the names of women.

I would haue a good Scholler to answere me, that neuer loued a woman, That is not true, sith the forme and jmage of *Iustice* is formed like a woman with a sword in her hand; *Prudence* with a glasse in her hand; *Temperance* with a dyall in her hand; *Fortitude* with a great huge *Colossus* on her shoulder, that *Hercules* could not stirre her. And all these are wrought in gold, in siluer, in Arras, and in all kinde of Tapestrie.

The Queens of the *Amazones* courts were onely of women, without men, where men by

The queens of Amazons, and their exployts.

Law and decrees made, might not gouerne or beare rule, but were exercised in seruile works, hauing their legges and armes made so weake by their Nurces, that they could not beare armor, as *Diodorus* writes, *Quo inutiles fierent bello.* This was a pollicy of the *Amazones*, to be carefull to keepe the auncient Lawe of *Scithia*, that men should not gouerne them; who vsed to cut off the right pappe of euery female kinde, because it should not hinder them in their shot and military seruice.

Myrinaes *marshall acts & victories.*

An example of two or three; *Myrina* one of their Queens with thirty thousand footwomen, and two thousand horse, being armed with skins of great Serpents, after that shee had subdued many Regions and confines, euen vnto *Libia*, marched vnto *Egipt*, at what time *Orus*, *Isis* sonne reigned King there (so auncient a History it is) with whom shee cõsented to a *L*eague of peace.

Thence she marched into *Arabia*, whome she much wasted and spoyled; from thence to *Syria*, whome shee conquered with much slaughter. Thence shee marched to Mount *Taurus* and ouercame the nations there about; so that Queen *Myrina* was as famous in *Scythia*, as was *Semiramis* in *Asia*; and both were as famous as *Alexander* or *Cyrus*.

Queene Meduſaes *warlike acts*

In like sort may it be spoken of Queene *Medusa*, and of her Court, as we did of Queene *Myrina*, that shee likewise gouerned a Nation of warlike

like women named *Gorgons*, who feared not to encounter with great King *Perseus*, the most famous and warlike King of his time amongst the Græcians, and kept him long and hard in twoo great battels.

The fame of these Queens grew so great, that *Hercules* hearing the fame of them, and of their courts, & of their womē, was much abashed, that so many Nations should be subdued by womē. *Hercules was amazed at the fame of those Queenes.*

Hercules, after *Perseus*, in great furie began his warre against these Queenes, (after *Myrina* and *Medusaes* time, with whome *Perseus* fought) and slue so many (I meane of the *Gorgans* and *Amazones*) that Queene *Myrina* buried so many of her Ladies, that to this day their graue is called *Tumuli Amazonum*: which is in Greece, and not in *Scythia*.

Among other Nations and Kingdomes the Court of the Queenes of *Saca*, ought iustly for their military discipline, their victories and gouernment to bee remembred. Among many Queenes that ruled there, I will onely speake of one Queene, named *Tarina*, who after shee had subdued the Nations about her, and brought in subiection many countries vnder the *Saceans*, after peace and quietnesse, had made such Lawes to her Subiects, that the Queenes which succeeded her, altered nothing therof, but one Queene after another confirmed *Tarinas* Lawes in *Saca*. *The queene of Saca.* *Queene Tarinaes victory.*

Such was the loue & commendations of this

Queene, of her Subiects in her Court, for her policy, wisedome, counsell, and benefits done to her countrey, that such a Sepulcher was made for her after her death, that the *Pyramides* of *Egipt*, and the *Labyrinth* of *Creete* might well giue place vnto it. Neither might *Mausolum* it selfe, which Queene *Artimesia* made for King *Mausolus* her husbands Tombe, be preferred, though that Tombe was numbred one of the seauen wonders of the world.

The Queens of Scythia.

The Queenes of *Scythia* their Court, a known History; whose antiquitie is such that *Diodorus*, *Ctesias* and others write of. But the Queenes of *Scythia*, howsoeuer they were first named, enlarged their kingdomes so greatly, that some were called *Sacæ*, some *Massagetæ*, and some *Arimaspi*; all warlike Queenes, which subdued much of *Asia*, and of *Europe*, so that many of the Queenes of the *Amazones* are most renowned for the warres which they had with the greatest Conquerors of the world.

The Queens of Amazones *wars with the most famous conquerors of the world.*

As Queen *Hippolita* with *Hercules*, Queen *Tarina* with *Perseus*, Queene *Penthesilia* with *Achilles*, Queen *Tomyris* with *Cyrus*, whom she slue in battell, with 200000. *Persians* with him. And after *Cyrus* was slayne in *Scythia*, King *Darius* thought to reueng that shame, that the great King of *Persea* with his army should be slayne by a woman, but *Darius* was glad to leaue *Scythia* vnto womē, and to returne vnto *Persia*.

And

And also of *Camilla*, who came armed against *Æneas* and his Troian army; with so many Kings as well of *Asia*, as of *Europe*, who felt the courage of the Queenes of *Scythia*, that Kings payde Tribute to Queenes in *Asia*. Camilla.

The women *Laxamathæ* were Marshall women on horse-backe, the men of that country on foote; In the field the woman fought on horse-backe with halters and short strong ropes, and the men with speares and Targats. *The women* Laxamathæ *marshall women.*

The women of *Sparta*, are preferred before men. All care and busines of *Sparta* are layde vpon the women. For they sit in Councell, they Iudge in causes, and make such Lawes and decrees as to them seemed good; which being obiected against by a certaine Gentleman, that only the women of *Sparta* ruled ouer men; And well worthy, answered *Leonidas* wife, wee women only of *Sparta* beare men only. True it is, as women bring their infants vp in their youth, so are they found in their age. *The women of* Sparta *preferred for councell and courage before men.*

The women in *Persia*, were so much honored, that they might not be seene, but couered secret in Coaches: So *Themistocles* being sought for by the *Athenians* and *Lacedemonians*, escaped by fauoure, and was caried among the *Persian* Ladies secretly. For none but the *Persian* Ladies might haue accesse to their Coaches, or presume to speake to them. So much in *Persia* were women esteemed, that in all secret Councells of States *The women of* Persia.

they were sent for.

The women would be present in euery battell where their husbands fought as whetstones.

Moreouer the *Persians* would haue their wiues present in place to see them fight in battells, that they might at the sight of their wiues, be made more couragious to fight.

What can be sayd of men, but as much may be sayd of women, or rather more? Might *Hercules* any way haue subdued *Cerberus* or led him in triumph, but by the helpe and councell of *Proserpina* a woman? Neither *Iason* could possibly winne the golden fleece, and carry it away from *Colchos* vnto Greece, without the helpe of *Medea* a woman.

Who taught *Theseus* the way to the Labyrinth at *Creete* to kill the monster *Mino-taurus*, but *Ariadne* a woman? Who taught the way to *Aeneas* ouer so many daungerous gulfes, fiery flouds, frosty riuers, vnto hell it selfe? but *Amalthea* a woman.

The Lawe in Courts of women.

Therefore the Lawe was, that they that went to *Carras* into the Temple of *Luna*, and offered sacrifice to the Moone, such women should haue the rule & gouernment of their husbands with good reason, and their husbands should be ruled by them. And they which made supplycation & offered sacrifice to god *Lunus*, such men had the dominion and gouernmēt ouer their wiues.

Women ruled all Sarmatia.

The people called *Sauromatæ* in *Sarmatia*, a very large country in *Scythia*, reaching from the riuer *Vistula* vnto the end of *Germanie*, euen vnto

the

the confines of *Hyrcania* in *Scythia*, and yet as large as *Sarmatia* was, women ruled their countrey; for when all women rule their husbands, they must needs rule the countreys.

These be the scoffes of *Cato* against the *Roman* women, that the valiant *Romanes*, that conquered all Nations abroad, were conquered at home by women. *Scoffes of Cato in Rome against women.*

It is most strange, that women should so loue men for children sake, and yet the Male-kinde should neither beare rule nor gouerne amongst them.

THALESTRES Queene of *Scythia*, hearing of the fame and report of *Alexander* to be such for his martiall prowesse and great conqueſt, she came with three hundred Scythian Ladies, not onely for the sight of *Alexander*, but also to get children by him, and his Macedonian Lords, that should be like their Parents. Thalestres *Queene of* Scythia *went to see* Alexander *the Great.*

And though *Alexander* had not so many queens as *Salomon*, yet had he (after the Persian manner) as many Queenes as there be dayes in the yeare; Notwithstanding his sonnes should beare no rule in *Scythia*, though they were gotten of the queen *Thalestres*, and of *Alexander* the great.

So it is historied of *Necaule* queene of *Ethiopia*, that she came to *Ierusalem* to heare *Salomons* wisdome, and to propose vnto him hard questions, and darke problemes, being as willing to haue as many wise *Salomons* in *Ethiopia*, as *Thalestres* was *Queene Saba went to heare* Salomon.

to haue valiant *Alexanders* in *Scythia*.

The Roman *courage to fight with wilde beasts on Theators.*

The Romane women, hearing such report and fame of the women of *Sparta*, of the Sacæans, *S*armatians, *S*cythians, and of sundry other Countreys, (hauing no men to fight with, for that the Romans had conquered al Nations) came armed vpon the Theators to fight with diuers and sundrie wilde beasts, as Lions, Elephants, Beares, and such like: and when they were not permitted to fight vpon the Theators with beasts; yet would they ouercome (as *Cato* sayd) the Conquerours and Champions at home, which ouercame Tygers and Lions vpon the Theators.

Due commendacions of the Roman *Ladies.*

The Ladies of ROOME perceiuing that all the gold and siluer which was in the treasurie of *Rome*, to be consumed and spent in the warres against the *Gaules*, in the time of that noble captaine *Camillus*; the women brought all their gold, siluer, chaines, earings, and all their Iewels vnto the *S*enators, whereby the *Gaules* were satisfied, and *Rome* againe deliuered. At which time the Matrons of Rome were so advanced and honoured by carrying in Coaches to their temples, and to their Theators. So that now it was also decreed in the *S*enate house, that women being dead, their commendations and prayses should bee recited in the pulpits at their Funerals, in as large manner as men.

So was *Popilia* by her sonne *Crassus*. So *Iulius*

Cæsar

Cæsar did commend his wife *Pompeia*, and *Nero* his friend *Poppea*.

Againe in the second Affrican warres, when *Rome* was so afflicted by *Hannibal*, that both men and money were scant, but chiefly all the money in the treasurie was spent, the chiefe Roman Matrons (as before) brought all their rich treasures, (which of long time they had kept) vnto the Senate house, being ready to be armed, whereby the Romanes were so animated against *Hannibal* again, that he was inforced after his great Victories in *Italy*, to forsake *Italy*, and flye to *Affrica*.

True it is, that *Rome* by women was twise recouered, and deliuered from the enemies, that the *Gaules* fledde from *Rome*, and *Hanibali* from *Italy*.

What praise had *Veturia* and *Volumnia*, two Roman Ladies worthy their commendations in the pulpit; the one intreating her husband, the other her sonne, at that time that *Rome* was in *Corolianus* hand, either to spill, or to spare?

Veturia & Volumnia *two women much commended.*

How should I passe in silence *Cloælia*, that scaped King *Porsennas* hand, and swimmed ouer the Riuer *Tiber*, and opened the secrets of *Porsenna* to the Roman Senators?

What great benefites had the Hebrewes by the midwiues of *Egipt*, being by *Pharoh* the King commaunded to slay the Male-children, and to drowne them in *Nilus*? yet did they rather hazard their liues in breaking the Kings commaun-

The Midwiues of Egipt saued many thou-

ſands of the Hebrewes *children frō* Nilus.

dement, than to offend God in ſo foule a fact; whereby they are had in perpetuall remēbrance in the booke of God, to ſaue ſo many thouſand mens liues, with the hazard of their owne, as it is recorded in *Exodus*.

Theſe examples ſhould mooue our Engliſh-women to do good to their country, & not ſeeke the ouerthrow thereof.

The Sabine *virgins ſaued both the Roman and* Sabine *army.*

The Sabine virgins, after they were rauiſhed by the Romans at the feaſt *Conſualia*, and married vnto the Romans, ſo that warres grew thereby, they came in their ſmocks betweene the two armies, the one part their husbands, the other their fathers; So by the meanes of the *Sabin* virgins, peace grew between the Romans & the *Sabees*.

The women of Rome *& of* Rhod.

When the *Carthagineans* in their warres againſt the Romans wanted for their matches, the Matrons of *Carthage* cauſe themſelues & all the women to ſhaue the hayres of their heads.

So did the women of *Rhodes*.

Many graue and wiſe women, haue ſtood much in ſtead aſwell in publike counceil, as alſo in priuate pollicies, to their countryes, whoſe deuiſes and ſentences being ſet downe, were imitated and found fit to be followed and therefore in diuerſe great kingdomes and countryes, women beare ſuch rule, that they had the whole gouernment of the common weale.

Liuia.

It neuer repented *Auguſtus*, to follow the counc ell of *Liuia*.

It

It much profited *Ferdinandus*, to heare what *Isabella* sayd, and to effect only what shee sayd. Isabella.

Xerxes the great King, among all his wise coũcellors in *Persia*, would not sit in councell without *Artimesias* aduice. Artimesias queene of Caria. *Ninus* King of the *Assirians*, would effect nothing without *Semiramis* councell; And after his death you may reade how shee gouerned the *Assirians* for fortie two yeares together, as stout as *Alexander* ruled the *Macedonians*.

Therefore the *Lacedemonians* admitted their wise-women, not only to come to heare councell, but also to be heard and to set downe their opinions, touching aswell Ciuill as Marshall causes. *The women of* Lacedemonia *admitted to sit in councell.*

Among the old *Germans*, vpon any great affairs, touching the state of their country, the women which were wise and discreete, did sit in councell and giue their sentence and aduice, & among the *Germans* were cheifly accepted, and at this time more trust and confidence is giuen to women in *Germany*, than to men. For women bee there sober when men are drunken

The selfe same authoritie and credit had the women aswell in that part of *Spaine* called *Celtiberia*, as also in *Fraunce*; in which countries women were not only accepted in counsell, but in any strife or controuersy it was determyned and adiuged by verdit and Arbitrement of women. *Women in* Celtiberia.

In the time of *Hanibal*, in certaine debates be-

tweene the *Carthagineans* and the *Gaules*, *Hanibal* was contented to put it to this arbitrament, that if the *Carthagenians* had any wayes iniured the *Gaules*; *Hanibali* consented to abide the iudgement of the women according to their Lawe; And if the *Gaules* had trespassed against the *Carthagenians*, the arbitrament should be set downe by the Magistrates of *Carthage*, called *Conopes*.

Hannibal, *and his Carthagenians iudged by women.*

Conopes.

Why then should we in these dayes forget to praise good & godly women, sithence they were in *Hannibals* time so cõmended? We should seem not to be the children of women, if wee should not recite their good actions, and wise gouernment, both before and since.

The whole Kingdome of Epipt ruled by women.

The whole gouernement of the Kingdome of *Egipt* was set downe by the Queenes. For the Kings had but onely the name, and were as cyphers, touching the state of the Kingdome. For the Kings of *Egipt* made Lawes, and the Queenes executed the lawes, by them was iustice had, and by them were remedies had for iniuries done.

So that wee see in these great kingdomes of *Germanie*, *Spaine*, *Fraunce*, *Egipt*, *Persia*, *Lacedemonia*, and other Countreys, where Queenes gouerned and ruled as kings, were admitted as Iudges, and sat as Councellors, to determine of right and wronge, as you haue heard betweene the *Gaules*, and the *Carthagenians*.

Yea among the inuincible Romans, by degrees

grees were wise women admitted to haue acceſſe to the *Senate*, and their counſell heard by the Senators.

Wiſe women in Rome had acceſſe to the Senate.

So was *Metia*, *Agrippina*, *Cornelia*, and others, that it came to paſſe in *Rome*, that the women amonge the Romans were as much authorized as the women of *Sparta*.

So *Candaces* Queene of *Ethiopia*, was ſo ſingularly wiſe, that ſhe ruled and gouerned her ſubiects in ſuch ſort, that ſhe was ſo much honoured and beloued amonge the *Ethiopians* (as *Aſarces* among the Parthians) that all the Queenes that ſucceeded her in *Ethiopia*, were called *Candaces* after her name.

The praiſe of Queene Candaces.

Amonge the *Lician* people that dwelt in *Aſia* the leſſe, the women children were named after their Mothers names, and not after their Fathers, and they by the lawe and cuſtome of that countrey, are heires to their Mothers, and not to their Fathers.

As amonge the Hebrew women, who gaue ſuch names to their children as pleaſed the mothers, without the conſent of their Fathers.

The Hebrew women gaue names to their children without the conſent of husbands.

Sitones, people not far from the *Sueuians*, had a Law that none might gouerne ouer them, but a woman. The name of a King was to them odious, as it was of long time odious both to the Romans and the Græcians.

Among the old *Danes*, if any ſoldier ſhould not follow his Captaine, and fight valiantly for his

The Law among the old Danes. country, the law was their wiues ſhould maſter and gouerne them as their ſeruants, and their husbands ſhould lye with their heads downward toward their wiues feete, as a marke of infamy, to be knowen cowards.

The women of Sparta. The woman in *Sparta*, did meete their husbands & ſonnes, vſing ſcoffing & flouting words ſaying; whether creepe yee, yee cowards into your Mothers and wiues bellies againe?

The manner of the Perſeans. That made the *Perſeans*, that they would haue their wiues and concubines to ſee them how manfully they fought, to auoyd the name of cowards. For in *Perſea* to be called a coward, an Action might be had againſt him in Law.

If you read *Phyloſophy*, you ſhall find *Ariſtippus* daughter *Areta*, in the ſchoole of *Athens*, a reader and a Teacher of *Phyloſophy* in her fathers place.

Corynna was ſet forth and garniſhed with fiue ſeuerall garlands of Laurell, which ſhee wanne of *Pyndarus* (the only Poet of his time) for that ſhee excelled him in verſes and poems.

A catalogue of rare women. *Euſtochium* and *Bleſsilla*, for Hebrew, Greeke and Latine, were equall to a great number of the beſt learned in thoſe times, in zeale of true Religion, and in following of Saint *Hyerom*, for their further inſtructions of their faith. Of theſe S. *Hyerom* made mention in his Prologues of *Ioſhua*, of *Eſay*, and of *Daniell*.

Aſpaſia. *Aſpaſia*, a Greeke woman, red Rhetorick in *Miletum*, is to be prayſed.

Sappho

Sappho red Poetry in *Lesbos*; both taught ſcholers with much commendations. Sappho.

Leontinum a Græcian woman, wrote a whole volume againſt *Theophraſtus*, the great Philoſopher, and as *Cicero* ſaith, *Atticoſermone*. Leontinū.

Hortenſia in Rome, nothing inferior to her father, was as eloquent as her father; For as many came to ſee *Hortenſias* comely geſture and ſweet pronunciacion, as came to heare her eloquence. Hortenſia.

Ameſia pleaded her owne cauſes before *Q. Titus* the Roman Pretor, with ſuch manly courage, that ſhee was called *Androgune*. Ameſia. Arsgoiue.

And *Sara*, *Raguels* daughter, *Tobias* wife, for her zeale and earneſt prayers was deliuered from the ſpirit *Aſmodeus*. Sara.

And *Mary Magdalen* for her inward loue and faith to the Lord was deliuered from ſeauen *Aſmodeus* ſeauen diuells. And many ſuch women, which to ſpeake of in perticuler it were infinite, as before is ſaid. Mary Magdalen.

The Romans made lawes *de maritandis ordinibus*. Firſt by *Q. Metellus*, after by *Iulius Cæſar*, and after him by *Auguſtus*, with giftes and rewards to intice young men and maides to mariage, and to make choyſe of ſuch as ſhould alwaies continue.

So much was mariage eſteemed for multiplication, that *Licurgus* made lawes in *Sparta*, and *Solon* in *Athens*, that men might chaunge their wiues that were barren for others, to make triall Licurgus *lawes in* Sparta. Solon *laws in* Athens.

in

in whome the cause of sterility was, whether in the man or woman. And this was so common a course among the Romans and the Græcians, that *Cato* himselfe gaue his wife *Marcia* in Rome, and *Socrates* his wife *Santippa* in *Athens*.

It was the opinions of some Philosophers, yea of the best, that men might marry for childrens sake, as many wiues as they would. Others for religion married where they list, for so was the law of *Crisippus*, whose writing was full of Oracles.

Chrysippus lawes.

Among the *Hebrewes* the wiues would bring their maides vnto their husbands.

The custom in Greece at mariages.

Among the *Græcians*, the custome was the mothers of the married persons, should haue two torches ready to light, and their friends should sing Hymnes and songs called *Epithalia*, to the foure presidents of marriages, *Iuno*, *Venus*, *Diana*, and *Suadêla*, that these Goddesses and Queenes would vouchsafe to blesse these married couples, that *Iuno* would make them parents of children: that *Venus* would encrease their loue; *Diana* their courage and chastity; and that *Suadêla* would make them delectable and louing to her husbands.

The ceremonies in Greece vpon the next day after the mariage.

And the next day after their marriage, the father of the bride should bring her *Nuptiale munus*, a faire coloured boy in a white coloured gowne, carying a burning torch in his hand, after him a fellow that brings the new Bride her attires, and then they which bringe a summe of

Gold

gold and siluer, and after them they which bring houshold vessels & houshold stuffe, against whose comming the gates & dores of the house wherein these new married couples are come to dwell, are opened.

In *Sparta*, they were appointed by *Licurgus* law, that the young mayds which should be maried, should shaue off their haire, & be clothed in mans apparell, and bee brought at night into a darke chamber without light, and the Bridegrome then should loose the Brides girdle, which betokened that both were but one. Yet in the Isle of *Coos*, the men must bee clothed in womens garments contrarie to thē of *Sparta*, & yet signified but one.

Licurgus Law of the orders and manners in any mariage in Sparta.

The *Lacedemonian* maydes that should be maried, do trusse their haires vp with a kind of speare called *Celibaris*, to signifie that they should bring forth such martiall children, as would vse both speares and swords.

The manner of the Lacedemonians in their mariages.

The *Athenians* also vsed to dresse the head of the Bridegrome with palmes and Oliues, to signifie victorie and conquest.

Of the order of the Athenians in mariage.

These ceremonies were onely to allure and to entice young people to mariage, for multiplication, and therefore the old Germans had this custome that the young men should send to their Loues that should be their wiues, a horse bridled, a sword, a shield and armour, in token, as pawnes & pledges of loue, with a garland made of Veruine called *Verbena*.

The custome of Germanie.

Of Boætia. In *Boætia*, they vſed to put a garland of Sparage vpon the head of the new married mayd. In other parts of *Greece* made of *Balſamet*, called *Syſimbrium*.

Of the Locrians. The *Locrians* made crownes of diuers flowers gathered by the Matrons, and brought the day of marriage to the married mayd.

Of the Macedonians. The *Macedonians* vſed to cut a loafe of bread with a ſword, and both parties to eat of the ſame, was a full conſent and decree of marriage.

Of the order of the latins. The *Latines* in their mariage ware white garments, and their ceremonie was, that the newe married couple ſhould ſtand together vnder a yoake of Oxen, in token they ſhould liue and loue one with another, without offending the lawe of marriage.

So the other Goddeſſe of mariage is called *Iuno iugalis*, ſignifying concord and agreement, and be yoaked together during life.

Of the mariage in Luſitania. The *Luſitanians*, which are *Portugales*; the women muſt be drawne and forced out of dores before they came to be married, to ſhew how vnwilling they were to forſake their Parents, their friends, and their Countreys, and now muſt follow a ſtranger, hauing before her a Muſitian, and one that ſinges a ſonge of *Hymæneus*, carrying with her a Diſtaffe, a ſpindle, and flaxe.

The people about mount Taurus. The people about mount *Taurus* had this cuſtome, that the women ſhould gird them before they were maried, with a woollen girdle full of

Hercules

Hercules knots vppon it, which ſhould bee looſed by the Bridegroome the firſt night, in token hee ſhould be the Father of ſo many children as *Hercules* had, who left behind him when he died 70. ſonnes; and yet not ſo many as *Herotinus* king of *Arabia*, who had 600 ſonnes.

Herotinus *had* 600. *ſonnes.*

Solon made a law, that the man might not come vnto his newe married wiues companie before hee had eaten *Ex malo Cydonio*, which was a notable Towne in *Candie*.

And ſo the cuſtome among the *Babilonians* was, that the young married folkes might not lye together, before both had taſted of a ſecret gum called *Storiæ*. Such cuſtomes of theſe Countreys were carefully obſerued and kept.

The Babilonians *rule and order in marriage.*

In *Greece* they had theſe Ceremonies (as *Pauſanius* affirmeth) that the Bride ſhould bee carried from her Parents and Friends in a Coach, and the Axeltree of this Coach ſhould bee burned at the dore of the houſe, before the Bride would enter into the houſe, ſignifying that there ſhee ſhould ſtay and tarrie, and thence neuer to depart.

Certaine ceremonies in Greece.

But if they were not carried in a coach, but went on foot, her husband ſhould euer be called *Chamæpus*, being a word of great reproach, for that he made mariage honorable of no account, conſidering that the firſt miracle that Chriſt did, was at a mariage in *Chanaan*, and ſo honored mariage with his owne preſence.

The firſt miracle of Chriſt in a marriage.

It was lawfulll in *Perſia* for the young married

The lawes of the Persians for mariage.

man to lye with his newe married wife before he had eaten *Medullam Cameli*, the marrow of a Camell: neither any thing elſe, but an Apple, and the marrow of a Camell.

The Iewes at their marriages, the glaſſe that they drink in that day they are maried, the Bride and Bridegrome both ioyntly at night, breake that glaſſe, to ſignifie the frailtie of life.

The law of the Lacedemonians, & of the Romanes.

A young woman not married, might neither amonge the *Lacedemonians*, or amonge the Romanes come amonge married women, or to the ſacrifice and feaſts of *Cerus* & *Venus*, but the Crier ſhould openly charge and command all vncleane women, ſuch as had the Leproſie, or any breaking out of their bodies, or *Menſtrium*, ſhould avoide the ſacred and ſecret ſeruice, and after all this hee commaunded, & ſayd to the woman vnmarried, *Mulier virgo, hoſtis eſto*: that the maides vnmarried ſhould goe out of the Temple, as an enemie to mankinde.

The lawe of Moſes.

And therefore the Lawe of *Moſes* was, that if a man ſhould ſtrike a woman with child, the child being quicke, and thereby borne abortiue, the man ſhould die for it. The law was that he ſhould yeeld, *Animam pro anima*. And if the childe had life, the man ſhould bee puniſhed, *Pecunia mulctetur*, as much as the womans husband would.

This condemneth the abſurd opinion of the

Pythagorians

Pithagorians, of their transanimation which they call *Metempsuchosis*, that the soule should passe from one body to another, and withall so grosse, that it should bee transported from a man to a beast. *The absurd opinions of the* Pythagorians. Μετεμψυχωσις.

Hence grew the forbidding of eating of flesh among many, of whome *Tertullian* spake merrily: *Ne quispiam bubulam de aliquo proauo obsonet*; least some should eate of their old parents flesh.

Moses law was, that the young men should be married to maides, and such as was of honest parentage, vertuous and godly education. *Moses* thought it not fit that young women of ripe yeares, should be vnmarried. Moses *law of marriage.*

That was the cause why *Lycurgus* made such sharpe laws in *Sparta*, that the yong men which were not, nor would not be married in *Sparta*, they should goe naked in the winter time roundabout the market place, vpon the market day; neither might these vnmarried batchellors come to see the games and playes among the *Lacedemonians*. Licurgus *lawe.*

The like lawe made *Plato*, that if any young man in *Greece* should be vnmarried at 35. yeares, he should be so little esteemed, that he should not be preferred before any man, but be last man either going into any company, or cõming from them, without any countenance or credit giuen him. Platoes *law*

This was the cause that the *Lacedemonians* had

ſuch Laws and cuſtomes, that the parents which had three children, ſhould be freed from watch and warde; But thoſe parents which had foure, *ab omni onere immunis foret*, he ſhould be diſcharged from all taskes and Subſidies.

And this was the cauſe why the Perſians preferred the parents of children before others, and that the King of *Perſia* by the Perſian law, was bound to giue a peece of Gold to euery woman with childe in any town the King came through, and this was the only cauſe why thoſe Hebrew womē which were barren, brought their maids vnto their own husbands chambers for childrēs ſake. As you heard of *Abrahams* wife, and of *Iacobs* wiues.

Such was the affection and loue in Martiall countries, to haue young men married to young women.

Patricians that were not parents of children, not eſteemed in Rome.

The warlike Romans would hardly ſuffer any Patrician that was not father of many children, to be any Magiſtrate in Rome, either Queſtor, Prætor, or Conſull. And if any ſhould faine to be parents of children, & not ſo found, he ſhould be depriued from his office and place *per Senatus conſultum*.

Furius, Camillus *lawe of bachelors vnmaried.*

And therefore *Furius Camillus*, and after him *Poſthumius*, at what time they were made Cenſors in Rome, made ſuch decrees, that old bachelers which were found vnmarried in Rome, ſhould pay ſuch fine to the Treaſury as were impoſed

poſed vpon them by their Cenſors.

Sectio. 2.

SEe how much all heathen lawes doe eſteeme honour, and make much of marriage : And how much we owe to our mothers that nouriſh vs in their wombes, and our wiues that bring vs children. And therfore the mothers are (as the *Philoſopher* ſaith) *Philoſturge*, of the great loue and affection ſhee beareth more then the father, and wee are or ought to be more affected to our mothers. *Plus paulo à matre, quam à patre ſuſcipit fœtus.* For nothing can be more repugnant to nature, then a mother to hate and forget her owne children, which is brought for an example by the Euangeliſt of *Rachell*, whoſe complaint, wailing and weeping was ſuch for her children, that ſhee would not, nor could not be comforted, which is eaſily to bee beleeued, ſithence women feede vs and nouriſh vs with the ſubſtance of their own bodies, as both *Hippocrates* and *Gallen* ſayd, *Ex Sanguine Materno fœtum ali.* Firſt for ninetie dayes women beare vs dead in their bellies, the other ninetie dayes women beare vs quicke in their bodies with greater care and feare for our liues, then for their owne: ſo that from the very day of conception vnto the very houre of our birth, they liue in great danger.

The loue of the mother more then the loue of the father.

The loue of the mother prooued by Gallen *and* Hippocrates.

That

Examples of Alexander *the great.*

That made *Alexander* the great to answere *Antipaters* letter, in the which hee much complained of his mother *Olympias*, charging her with great crimes; to the which complainte, *Alexander* smiling, sayd, *Vna materna lachryma, multas huiusmodi delebit literas.* Doth not *Antipater* (sayd *Alexander*) know that one small teare of a Mother, will blot out many such complaints?

The Matrons of Rome *much reuerenced.*

And therefore the Matrons of Rome, were so much reuerenced, that it was decreed by the Law *Senatus-consultum*, set down by the Senators and Consulls, that if any man should meete with any Matron of Rome vpon any path-way, they should as it were of a duty to be done, *discederet semitis*, stand off and giue the path-way. Neither might any officer or Magistrate call a Matron of Rome into Law.

Poore yong virgins in Athens *and in* Sparta, *prouided for their marriage.*

Among the very heathen, young vertuous virgins and young maids well brought vp, both by the Law of *Licurgus* in *Sparta*, and the Law of *Solon* in *Athens*, were prouided for, and carefully looked vnto for their marriages, out of their common Treasure. So were *Aristides* daughters in *Athens*, and *Lysanders* daughters in *Sparta*. Among the Romans with no lesse care were the daughters of *Ca: Fabricius*, & *Man: Curius* prouided for; which was the only cause that many Noble women and Matrons in diuers countries bestowed Dowries, for the marriage of poore virgins.

Sampsons

Sampsons mother was taught by the Angel how her son should bee brought vp, after the Angell had appeared twice vnto her, saying: *Behold thou art barren, thou shalt conceaue and beare a Son, and thou shalt bring him vp and be his nurse.* Here the mother was charged to bee the nurse to her son, and to bring him vp, and not the father.

Samsons *mother was taught how to bring her sonne vp.*

The *Hebrew* women not only nouriſhed their children, but also named their children without consent of their father. So did *Iochabed* nurse *Moses* her sonne.

The Hebrew *women.*

Among the *Lacedemonians*, the mothers were nurses to their Children, least by education and sucking of strange nurses, the infants should degenerate from the nature of their parents.

The Lacedemonians.

The old Germans thought it not fit nor lawfull to haue their children brought vp or nouriſhed by any woman, but by the mother.

The old Germans.

The Romans were warned and had councell, that their children should be lulled vpon their mothers laps, & suck vpon their mothers breasts.

So the blessed virgin *Mary* nouriſhed her only son with her milk: And so *Sarah* nouriſhed *Isaack* her sonne.

The virgin Mary *nursed her own sonne.*

The Angell of the Lord appeared vnto *Agar* the mother of *Ismaell*, and spake vnto her in the wildernes of *Berseba*, and comforted her & said, *Arise and take he lad by the hand, for I will make of him a great people.*

Hannah the wife of *Elcanah*, made continuall

Hannah *the*

wife of Elcanah. ſute vnto the Lord for a ſonne, and neuer went out of the temple, but ſtill prayed vntill the Angell of the lord told her that ſhee ſhould haue a ſonne which was *Samuell*.

The woman of Chanan. The woman of *Chanaan* neuer left Chriſt vntill ſhee had obtained her ſute of the lord, to heale her daughter beeing ſicke.

Sampſons *mother*. And the lord would haue vs earneſt for our ſinnes, as *Sampſons* mother was for her ſon, and as the woman of *Chanaan* was for her daughter, continually praying vnto God for his goodneſſe, and bleſſing towards vs.

Sara. *Sara*, at 80. yeares was deſirous to haue a ſon, and had *Iſaac*.

Elizabeth. *Anna* ſolicited God vntill ſhe had *Samuel*. And ſo *Elizabeth* by praying got *Iohn Baptiſt* in her latter yeares. Theſe godly women ſought children at Gods hands.

Rachell. Though *Rachell* made much means to her huſband for children, ſaying, vnleſſe ſhe might haue children, ſhee ſhould die; yet farre better then

Balphægor Priapus. ſuch women are, that goe to *Bal-phægor* to the image of *Priapus* to ſeeke children by vnlawfull meanes (as the Prophet ſaith,) *Auolabit gloria eorum à conceptu, & à partu*. They ſhall not be mothers of children, they ſhall haue barren wombs, *Et arentia vbera*, and drie breſts.

So God did threaten ſuperſtitious women, *Plangentes Adonidem*.

Now that women are ſo ſet forth for their wiſe-

wisedome, learning, vertue, and for their magnanimitie, courage and gouernment, and after their marriages had as great care to bring vp their children, as they had to please their husbands, I thought good with some examples of diuers countries to confirme the same.

The Iacobites people in the East baptised, and vsed *Moses* lawe of circumsiciō, they burne their Infants vpon the forehead, or the brest, with the signe of the crosse. *The Iacobites.*

The custome among the old Romans was this, first the midwife would lay the childe new borne vpon the ground, and after sacrifice done to *Edusa*, it should be presented to *Nundina*, by whom the Romans were warned, that their infants should be carefully brought vp by their mothers. *The custome of the Romans at the birth of infants.*

Among the Græcians it was brought by the midwife, and the women him associate at the birth before Lares their houshold Gods, where the neighbors sacrificed for the health of their infants, and after deliuered them to the mother. *Of the Græcians.*

The *Ethiopians ab ipso natali die*, the first day of their infants birth, haue such care of their children, that they do *inurere frontes infantium*, that they should suffer paine, & be knowne euer after by that marke as the Iacobites were: so that the *Ethiopians* would proue what spirit their children were of, by ryding vpon Elephants and by flying on fowles backs, wherby they might know & see whether they were coragious and bold, or timorous & fearfull. *Of the Ethiopians.*

But wee haue children brought vp from their cradle, taught to ride vpon Lyons & Vnicornes, and to fly ouer Seas vpon Eagles, the cheifest Roman ensignes of the Papists.

The Ilands Baleares. It is sayd, that the women of the two Isles named *Baleares* in *Spaine*, neuer minister any meate to their yong infants, *nisi a baculo & funda*, but frō a sling or from a staffe, to signify they should auoide idlenes and get their liuing by laboure and paine.

The women of Sparta. The women of *Sparta* according to *Licurgus* law, vsed to wash their yonge infants with cold water mingled with salt, to make them acquainted euen from their cradle with paine and travell. Insomuch that it came to a prouerbe, *Solas Lacenas viros parere*, that the Lacedemonian women only brought vp children to be men

The women of Creet *and of* Germany. So it is written by the same author, that the women of *Creet*, and the old Germans would bring vp their children from their birth day, to endure paine of cold and heat, and to suffer hunger and thirst.

In Iberia. And so it is written, that the ancient women in *Iberia*, being brought vp euer to see such slaughter in their Countrey of their husbands and children, that the Infants being new borne, haue their first feeding from the point of a sword, or of a Dart.

In *India* their Philosophers called *Gymnosophystæ* within 2. or 3. yeeres after they were borne, would

would examine what kind of trade they ſhould profeſſe.

And the ſame Gymnoſophiſts thought *Diem mortis eſſe diem natalem*; for the ſame Nation in *Thracia* weepe and lament the birth of their children, and at their death, reioyce and triumph. Gymnoſophiſtæ.

The Perſians. The Perſians had ſuch care of their Infants, that they prouided ſuch Nurſes as ſhould bring them vnder in ſuch ſeuere diſcipline, that they might not ſpit nor clenſe their noſes in publicke preſence, neither might they ſit in ſight of their Elders, they might drinke no wine, they might ſee no naked perſons; for ſuch faults by the law of *Perſia*, were capitall crimes: which was as ſtrict a lawe as the *Nazarites* had.

Saba. *Saba* in *Ioſephus*, called *Nicaule*, for her wiſe propoſitions to *Salomon*, called *Arabica Sybilla*, and of whome Chriſt maketh mention in the goſpell.

Hydra. *Hydra* alſo, whome *Plato* much commends for her probleame and darke queſtions, that it grew to a prouerbe, *capita Hydræ conficere*.

Dama. And *Dama Pythagoras* daughter in expounding her fathers darke and obſcure queſtions, might worthily claime to be *Pythagoras* daughter.

Cælius. *Cælius* writes of ſome women named *Mantinea*, *Laſthenia*, and *Axiothea*, which came in apparell like men, to heare *Plato* reade Philoſophy in ſchooles.

Were not the Fathers happy to bring vp ſuch

daughters, and were not their husbands more happy to marry such wiues?

To be short and to verify a french prouerbe, *non est fælix natus, qui non est fælix maritatus*, so *Aristotle* saith, that he which is not well married, hath lost the one halfe of his ioyes in this life: and so *Pharoneus* a wise man and a law maker in his country told his brother at his death, that he had wanted no felicity in this world, if he had not maried such a wife.

Phoroneus

Yet such sharpe dames are sometimes necessarie to Philosophers, to Phisitions, and to Preachers, to reprehend them of their faultes and to cure them of their maladyes at home, as they reprehend and find faultes in others abrode.

Sharpe dames necessary.

Socrates so confest, that *Zantippe* his wife did him as much good at home by chiding, to learne him patience; as he did in Schoole to learne his schollers Phylosophy.

Socrates saying.

I wanted more time, than matter to write of such Iewels as our mothers, our wiues, our sisters, our kinswomen; and finally, of such Iewels as the world would be no world, without women the Mothers of the world.

But to be briefe, let *Semiramis* be commended in *Babylon*; let *Atlanta* with her marshall women in feats of Armes bee praysed in *Arcadia*; let *Camilla* be spoken of among the *Volskans*; *Tomyris* amonge the *Scythians*; Queen *Candaces* in *Æthyopia*; and all other renowned Ladies, & of

wor-

worthy women, that with fœminine feats merited manly fame, be eternized; and let them worthily sit in the triumphant chaires of fame crowned with Garlands of Lawrell, with braunches of Palmes in their hands, as Victors ouer conquerours, and Conquerours of Kings and Kingdomes. To these valiant exploits of women, *Hercules* must yeeld; or else *Omphale* Queene of *Lydia* will make *Hercules* to yeeld. To these ex- exployts of women, wise *Salomon* must yeeld; or else *Pharaohs* Daughter will make *Salomon* to yeeld: So must *Achilles* to *Polyxena*: So must *Cæsar* to *Cleopatra*: and so in fine, all men must yeeld to women.

FINIS.